CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

THE KINDNESS AND LOVE OF GOD.

By A. C. Thomas.

But after that the kindness and love of God our Savior toward man appeared. Titus iii, 4.

In the preceding verses, the Apostle gives a most humiliating account of the moral degradation of himself and of his co-workers in the gospel, prior to their conversion from darkness to light. They are represented as having been "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." We cannot easily conceive a more miserable condition than is here set forth as the moral estate of the writer, the person addressed, and the individuals referred to. Their disobedience proved that their foolish hearts were darkened; and through the deceptive influence of the carnal mind which is enmity against God, they yielded their members servants to unrighteousness. They were hateful, because of natural envy; and hated one another, their feelings being corroded by the poison of malice.

And surely if any pollution of the moral energies, if any perversion of the faculties of the creature, could draw down the blighting curse of Omnipotence, it would have been revealed upon Paul and upon his co-workers in iniquity.

Of the inveterate hostility of Saul of Tarsus toward the followers of Jesus, of his deadly enmity toward all who named the name of Christ, I need not speak at present. So humbled was he subsequently, under a sense of his proceedings against the church, that he deemed himself unworthy to be called an Apostle. I refer to this particular item of his experience, in confirmation of the acknowledgement preceding the text. "We ourselves," says this eminent servant of the Lord, "we ourselves were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." And immediately adds, "but after that *the kindness and love of God our Savior toward man appeared.*"

This was the great theme of the Apostle's rejoicing. "*The kindness and love of God!*" He rejoiced in the assurance, that, notwithshanding mankind did not choose to retain God in their knowledge, God retained *them* in remembrance. It was the remembrance of a Father—he remembered them in "kindness and love."

Several particulars are suggested by this brief outline of the subject—particulars which may be found profitable, no less in exposing error and establishing truth, than in exciting in us a spirit of gratitude to the "Father of Mercies," and encouraging a practical conformity to the principles of the gospel. And,

1st. Let us carefully notice, that the extreme sinfulness of Paul and his companions, effected no change in the affection of the Deity. Though 'estranged from *Him*, by reason of evil works, he was not estranged from *them*. He loved them, and was kind to them, notwithstanding their repeated and multiform violations of His law—yea, even in the very depths of their iniquity, His affection knew no change. The truth of this statement appears on the letter of the record; and is farther enforced by the word '*appeared*,' as used in the text. Having noticed their sinfulness, the Apostle says, "But after that the kindness and love of God our Savior toward man *appeared*." How could that kindness and love have appeared, if it had not previously existed in the Divine mind? The existence of love is one thing—the *appearance* or *revelation* of it is another. Love may exist without appearing or being revealed—but it cannot appear without existing. Now, as 'the kindness and love of God' *appeared*, the previous existence, in the Divine mind, of that kindness and love, must be admitted. And be it remembered, that *sinners*, that men who had wandered far from God, and contemned the council of the Most High, were the objects of 'the kindness and love' referred to. I repeat it, the sins of the creature effected no change in the affection of the Creator. Blessed be God, for the revelation of his unchangeable love!

2d. In connexion with the foregoing item, is another of scarcely less importance. The Apostle does not intimate that the existence of the Divine kindness and love, was owing to any sacrificial offering—nor that the objects of the affection of Deity should consider Jesus as the procuring cause thereof. Tradition arrays the Father in the habiliments of wrath; and supposes that man would not have been the recipient of the favor of heaven, if the Son had not interposed and satisfied Divine justice by suffering the vengeance of a sin-insulted Judge! Very different were the views of the illustrious Apostle. He speaks of 'kindness and love' as being inherent in the bosom of the Father, and as having *appeared* to man '*through* Jesus Christ our Lord.' 'For scarcely for a righteous man will one die, yet peradventure for a *good* man some would even dare to die; but God *commendeth* His love to us, in that while we were yet *sinners*, Christ died for us.' The *commendation* of a thing supposes its prior existence—and the love of God was *commended* to man, to *sinners*, in the death of Christ. What is generally considered the *cause* of 'the kindness and love of God,' is plainly the *effect*. And if professing christians had been careful to walk in the light, we should never have heard aught of a necessity for placating Almighty wrath. But, deluded by false premises, the chief object of christian ministers, for centuries past, has been, *not to make known the love of God*, but to produce such a change in the creature as would give him a title to the benefits of a satisfaction made to the justice of Jehovah by His only begotten Son! One ray of the Sun of Righteousness would have dissipated the darkness of this mysterious jargon. Commencing with 'the kindness and love of God' as the *foundation* of the christian system, the mind may run clear of the contradictions and absurdities which abound in every modification of Partialism.

3d. The language of the text testifies, that 'the kindness and love of God' are *universal*. Under the Gospel Covenant, every man is recognized in the character of a sinner—by which I mean, not that all are equally guilty, but that 'all have sinned.' Of Jesus it was said, 'that he by the *grace of God* should taste death for *every man*.' In the chapter preceding the one in which the text is found, the Apostle says, (as in the marginal reading)—'The *grace of God* that bringeth salvation to *all men*, hath *appeared*.' The *appearance*, or *revelation*, of this grace of God, proves its prior existence, in like manner as the appearance of His kindness and love, proves the prior existence of kindness and love in the Divine mind. And as of that *grace* it is said, that it 'bringeth salvation to *all men*,' so of this *kindness and love* it is declared, that they *appeared* toward MAN. *Man* is a noun of multitude. It includes all of Adam's race—all of our species. It embraces as many as are signified by the phrases *all men*, and *every man*.

Is it allowed that the kindness and love of God are universal? Why then limit the universality thereof to the span of human life? Why should that which is here extended to all, be partial in its application hereafter? Were it not that the immutability of Jehovah is indirectly denied, we should not be called upon to offer an argument in proof of Universalism.

4th. I pass to observe, that the Apostle speaks of the *love* of God, no less than of His *kindness*. The author of the text seems to have been anxious to prevent caviling. He was aware, as all of us are, that acts of kindness may be performed, without the existence of real love toward the object of charity. Alms may be given for the relief of the distressed—but they may be given as the Pharisees gave them—to be seen of men. Paul understood the matter thoroughly. He knew that though he should bestow all his goods to feed the poor, this act of kindness to others would profit him nothing, if love, the prompting principle, was wanting. Kindness, then, may be manifested in the absence of love.

But it was not simply the *kindness* of God that appeared. It was the 'kindness and *love* of God'—in other words, His loving-kindness. Man, then, *every* man, is the object no less of the love than the kindness of the Lord. And it was this conjoint principle that especially appeared toward man, in the gospel. The love of God was preached to sinners, and numberless acts of Divine kindness were referred to as evidence that the *truth* was preached. Jesus said, in speaking of his Father, 'For He is kind to the unthankful and the evil'—and Paul speaks in raptures of 'the *great love* wherewith God loved us even while we were dead in trespasses and sins.'

But the expediency of such affectionate, such truly gospel preaching, has long been practically denied. The wrath and displeasure of God have been proclaimed instead of his kindness and love. Sinners have been informed that Jesus brought eternal death and condemnation to light, through the gospel. Paul understood the matter very differently. He remembered the voice that spake to him from the brightness around. Its tones had sunk deep into his heart. He heard them ringing in his ear, and he wrote as dictated by the Spirit—'*The kindness and love of God our Savior toward man appeared.*' He knew that his own soul had been redeemed from the thraldom of sin by the revelation of the loving-kindness of the Lord; and he knew that, under similar circumstance, a similar cause would produce a corresponding effect.

5th. Let us farther notice, that Paul intimates nothing concerning the appearance or revelation to sinners of 'the kindness and love of' *man*. The love of *God*, as revealed in the gospel of Christ, was the Alpha and Omega of the ministrations of the Apostle. He did not feel at liberty to preach his own love, and conceal the

great love of the Creator. In writing to his brethren at Corinth, he says, "For I determined to know nothing among you, save Jesus Christ, and him crucified"---that is, he was determined to preach nothing but the doctrine of a crucified Redeemer---the doctrine of God---the doctrine of Universal Love. "We preach not ourselves," said he, "we preach Christ Jesus, and ourselves your servants for Jesus' sake." He knew that the disciple should not be above his master, nor the servant above his Lord. He preached as became an ambassador for Christ---and Christ, had said, "My doctrine is not mine, but His that sent me." Hence he preached 'the kindness and love of *God*.' I repeat it, he did not preach *his own* love to the people; he preached the love of the 'Father of Mercies.'

But the world has despised the wisdom that is 'without hypocrisy.' Too many christian pastors have disregarded the injunction, 'Let love be without dissimulation.' They have preached their own love to the people, and concealed, in so doing, 'the kindness and love of God.' *They* have entertained the most fervent affection for perishing souls. *They* would pluck the unconverted as brands from the burning. But God ——— alas! ——— Are we of the number of those 'who have no confidence in the flesh?' Let us evince it, by making the loving-kindness of Jehovah the basis of our hope and faith. The ground work of our obedience and gratitude.

6th. It may be well for us briefly to notice the particular character in which the Supreme Being is presented in the text. '*God our* SAVIOR.' In what attitude do we view the Almighty with more heart-felt devotion and love, than we do in this? We behold him instituting means for illuminating the minds of his erring children—proclaiming the consolatory and soul-inspiring message of kindness and love to those who have forgotten and forsaken Him---bringing the wander from the barren waste, and making him a welcome guest at the feast of Zion—giving us the precious assurance that we shall ever be the objects of his affectionate regard; and crowning the whole with the clear revelation of eternal blessedness in Christ for all the nations, families and kindreds of the earth! O transporting theme! Praise the Lord, O my soul!

Let us carefully notice the emphatic language, 'God our Savior.' Not *man* our Savior—not *God* our *condemner*—but, '*God* our *Savior*.' Not *my* Savior, not *thy* Savior, but OUR Savior; "GOD OUR SAVIOR!" Emphatically the "Savior of *all*," especially of those who can fervently and in faith respond, Amen. We turn in disgust from those views of the Divine Being, which represent Him rather as the Condemner than the Savior of man—or which at the best, narrow down the Salvation of God to the deliverance of merely a part of his children from the bondage of sin and death. But looking at Him through the gospel glass, we behold him in a character altogether lovely, the Savior of all. Time is unfolding, what eternity can alone reveal to its full extent, 'the kindness and love of God our Savior toward man.'

7th. We must not drop the subject, without inquiring for the *cause* of the loving-kindness referred to, nor without noticing the *effects*. Paul shall inform us. 'The kindness and love of God our Savior toward man appeared. *Not by works of righteousness which we have done*, but *according to His mercy* He saved us.' How different this doctrine from popular sentiment! Behold the contrast: On the one hand, we are told that *sinners* are not the objects of the favor of Heaven; on the other, we hear of 'the kindness and love of God' toward 'the foolish, disobedient, deceived, malicious, envious, hateful'—*sinners* of the deepest dye. On one hand, we are told that the loving kindness of God will not be extended to us, unless we do thus and so; on the other, we are certified that it is '*not by works of righteousness* which we have done, but *according to His mercy*.' On one hand, we are told that we must save ourselves; on the other, that '*God our Savior*' 'hath saved us.' Paul and the creeds of men are at issue joined. 'Ye cannot serve two masters.' Christ and Baal are at war.——

The succeeding context strengthens the argument of the Apostle. Hear him: "Not by works of righteousness which we have done, but according to His mercy he saved us, by *the washing of regeneration*, and renewing of the Holy Ghost; *which he shed on us abundantly* through Jesus Christ our Savior." In confirmation of this testimony, we quote the Apostle's language to Timothy: "Who hath saved us, and called us with an holy calling, *not according to our works*, but *according to his own purpose and grace*, which was GIVEN us in Christ Jesus before the world began; but is *now made manifest* by the *appearing* of our Savior Jesus Christ, who hath abolished death, and hath brought *life and immortality to light through the gospel*." Do we claim 'life and immortality' as of right our due? Do we expect to earn it by 'works of righteousness?' ——— Let us sit at the feet of our heavenly father, and humbly receive as a free gift, that which will only be bestowed, according to his mercy, through Jesus Christ.

The statement of the Apostle was based in part on his own experience---and it claims the sanction of reason. What had Saul of Tarsus done to merit 'the kindness and love of God?' Could he prefer claims thereto on the score of 'works of righteousness?' Let us remember that he was converted on the way to Damascus---and let us not forget the object of his journey. Reason inquires, What can the creature do to influence the purposes of the Creator? And our own experience informs us, that in all our ways we should acknowledge the loving-kindness of the Lord.

8th. We should remember, that there is an intimate connexion between the kindness and love of God, and works of righteousness among men, for though the Divine loving-kindness is 'not by works of righteousness,' 'works of righteousness' are produced by that loving-kindness. The *cause* is in the Deity---the *effects* are in man. The practical reversal of this order, by many professors, may be traced to one or other, or both the following causes: 1st. The supposition that man must do something to merit the loving-kindness of the Lord; 2d. the apprehension that the proclamation to sinners of the kindness and love of God will encourage them in sin. The supposition is false in fact; and the apprehension is groundless. Paul and his companions, though sunk in the very depths of iniquity, were converted from the error of their ways by the revelation of the great love of the Deity. Fear may restrain; love only can reform. 'The goodness of God leadeth to repentance.' Dread of punishment can never produce conviction for sin. Loving-kindness will melt the heart into contrition, and cause the tears of penitence to flow; but the preaching of terror will close every avenue to the better affections of the soul. Men, however depraved, are not insensible to the voice of affection. They may be drawn to the paths of virtue by the cords of love, when they cannot be driven by the lash of fear.

The wrath of God has been proclaimed, much to the dishonor of his holy name, much to the discredit of Christianity, and much to the injury of the cause of religion and morality. Let a different, let the *Apostolical*, order be observed: 'The kindness and love of God our Savior toward man,' as the *cause*; obedience in man, as the *effect*. Let the sinner be assured of the unbounded and immutable goodness of our heavenly father; and he will pause and reflect. His heart will be softened under the conviction, that he has sinned against his own peace by disregarding the injunctions of the Most High. He will 'forsake the foolish, and live.' 'He will break off his sins by righteousness, and his iniquities by turning to the Lord.'

The following is an extract of a letter from the Rev.* Allen Steele, of the Genesee (Methodist) Conference, in this State; detailing in elegant *military* style, a most notable victory, said to have been recently obtained, during a revival in his vicinity, over the "emisaries of sin." The paper from which we copy it, says, the description is in "in graphic language," and they therefore "give the account in his (the writer's) own glowing diction!". It is in "*glowing diction*" in good earnest!! Had we been running over the returns of a *Military Chieftain*, who flushed with victory, was detailing in "glowing" colors, some bloody and decisive operations on the field of battle, we should have indulged no surprise; but to encounter such a flood of *military technics* in allusion to the peaceful influences of that "still small voice," which is ever represented as speaking to the hearts and consciences of men under the similitude of the dark, deep silence of the night, is to us perfectly unaccountable. The article needs little comment. A few brief notes may be found at its close. P.

Having being so successful under God in routing the right wing of the enemy's camp, we felt encouraged to try the left,† which was entrenched in a pleasant village in the town of Starkey, called Plainville; and as this was a strong, well fortified place, it was concluded best to approach it in the night season.‡ Accordingly we commenced in the name of the Lord on Sabbath evening, January 6th. The Lord of hosts, the Captain of our salvation was there at the head of Immanuel's band. He gave the word, and his servants, though almost worn down with the labor of the former siege, charged for the battle; and glory to God! the enemy's works were carried. Scores fell on every side, and for a long time the shouts of the victors could not be distinguished from the groans of the wounded. Hundreds fell by the sword of the Spirit, and at the expiration of ten days we found that two hundred and sixty-five had already been made alive by the healing virtues of a Savior's blood; while many more of the wounded were determined to make immediate application to the Physician of souls, and scores of these have since found this balm to be "infallible in its efficacy." Both wings of the army being now routed, our attention was directed to its centre. We accordingly appointed a meeting at Dresden, to commence February 2d. The little band there, but twenty in number, was marshalled in the name of the great Head of the Church, and was soon found that our former Captain was with us, and that to make bare his arm in mighty power. The manner of operation was uncommon;§ for the reader will please to observe that we were not only one in design, but also one in operation. The unusual method of procedure caused some to fly their colors at the first onset; but these having a great curiosity to see who were wounded, and how they appeared, returned to the place of worship, when God from heaven thundered conviction to their hearts, and with streaming eyes upon their bended knees, they cried aloud for mercy. Our new recruits from Benton and Plainville came to our help with hearts warm in the work. The enemy's ranks gave way in every direction, and for nine successive days

the brethren engaged in the most fervent and mighty struggles of prayer ever witnessed in this region. The effect was, that during the period one hundred and fifty professed to find pardon in the atoneing blood of the Lamb.

Thus has God in a short time, by weak instruments and in the use of simple means, accomplished a wonderful work. In less than eight weeks upon this small circuit more than six hundred have, as we trust, been converted to God, and rising of three hundred have already been received as probationers for membership in our church. The work is still going on, and my soul says, Let it go—in the name of the Lord let it go unshackled and free, pursue every remaining enemy of the cross over every mountain and through every valley, enter every dwelling and every heart,‖ until the whole region shall "bud and blossom as the rose."

O the blessed effect of this glorious work? It has dashed the liquid flame from the mouth of the tippler, reformed the profligate, made the swearer pious, the liar honest, the disrespectful to become a respectful citizen.¶ Glory to God, my heart begins to catch the hallowed flame, and I almost long for the day to come when the trump of God shall be blown from Greenland to Cape Horn, from Nova Zembla to the Hottentots of the South, when Ethiopia shall stretch out her sable hands to God, and the Gospel chariot, moving with an increased momentum like a dreadful tornado, sweep the devil and his influence from the earth.

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* *Maj. Gen.* "Allen Steele," we presume it should be, as Br. Finney, if we mistake not, has long held the rank of *Brigadier General*; and we must think the author in question is entitled to a grade above

† What a chaste and beautiful illustration of the advance of *pure and undefiled religion.*

‡ This we cannot doubt, for we read of those "who choose *darkness* rather than *light*, because their deeds are evil"

§ This, also, cannot be questioned by any one at all conversant with the facility with which modern revivalists can start new projects in furtherance of their views.

‖ "Enter every heart." This is rank, downright Universalism, and yet the writer will quarrel with Universalists for believing his most benevolent desires shall be fully answered by the God of all mercy.

¶ In consequences like these, every good man should rejoice.

At the request of Br. Balch of the Impartialist, published at Claremont, N. H. we copy the following. It may be found in the 5th vol. No. 10, of the Gospel Herald, published in 1824, and edited by Br. Henry Fitz. The editor of the N. H. Observer, in supporting one of the (with the orthodox) fashionable stories of the *very* "licentious tendency of Universalism," considered "vicious practices" as a perfectly natural consequence of the sentiment, and for proof referred to the "living testimony of convicts in our state prisons," &c. Br. Balch quotes from memory, in reply, the substance of Br. Fitz statement, and observes:

"Go to the same prison now and you will find one Orthodox Clergyman in it. In Massachusetts Prison you will also find one. In Vt. Prison one died but a few years since. We very much doubt whether the proportion of the convicts in any Prison, who believe in a limited salvation, or are children of such believers, will not be found on strict examination to be as twenty to one compared with those who believe in Universal salvation. At any rate, we are willing to accompany Br. Morril to the different prisons in New England and make the inquiry."

And we, too, very much question, whether the Editor of the Observer would gain much to his cause in such a tour of investigation. We by no means wish to arrogate extra virtues to our own denomination; for professing Universalists may err, as well as others, but it may be convenient, and even justifiable, at times, to "hold up the mirror" to those who have such an itching desire to throw stones themselves. P.

CAUSE OF SELF MURDER.

The Editor of the "Boston Recorder," a paper devoted to the cause of "*fat livings*," noticed the suicide committed in this city recently, by two young men, foreigners, who, in a moment of desperation occasioned by pecuniary embarrassments, destroyed themselves; and introduced the account into his columns thus—

"*Universalism favorable to Self-murder.*"

Supposing we were to publish the account of the treason of Benedict Arnold, and head the article

"*Calvinism favorable to Treason,*"

Should we not be quite as justifiable as the Editor of the Boston Recorder?

We reiterate the assertion, that if the professed believers of the doctrine of the endless damnation of the wicked, (such as the Editor of the Boston Recorder,) were *sincere* in their belief, they would deal much less in slander and detraction than they do at present! We are continually told, that a *belief* in the doctrine of the salvation of *all* men, has a *tendency* to make men commit all kinds of *crime*, &c. Let *facts* speak. The State Prison in this city contained, a few days since, 623 criminals, of various faith and religion; but, NOT ONE UNIVERSALIST AMONG THEM ALL!!! The Editor of this paper went through the various departments of this gigantic reservoir of depravity, where hardened wretches from every clime are congregated, and visited the cells of the most abandoned, who, to appearance, have *made a trade of sin*, and heard, from the lips of the delinquents, their confession, that they *believed in the endless misery of the wicked!*

Here is a comment, for you, of more value than ten thousand volumes of orthodox slanders, and hypocritical speculations.

Quere. If a belief in Universalism leads to all crimes, must it not lead to all the crimes committed by the tenants of the State Prison? Has it lead to these?

We have received one or two numbers of a quarto paper, entitled the "Comet," devoted to the interests of Universalism, and published semi monthly, at Minisink, Orange co. this state. It is now near the close of the first year. The last No received (March 16) contains a letter, addressed the Editor, Br. William Wells, jr. from Wm. Wallace, dated Greenfield, Luzern co. Pa. March 3. We make the following extract:

There is a great excitement in this part of the country, upon the subject of religion—I mean great revivals—there are an addition of two more different sects added to the already too numerous classes of religious professors.—The one, call themselves the Unionist Methodists; and the other Mormonites. Some of the new converts have gone to one Society, and some to another. We have had two meetings, and this day we have our third; we have no minister with us, our exercises consist in prayer, singing and reading the scriptures, and some Sermons from the Comet; they have answered a valuable purpose in this place. We want a minister very much, to preach a few Sermons---very much indeed!! There are between twenty and thirty of us that are strong in the faith, that 'God will have all men to be saved and come to the knowledge of the truth. One man arose at our meeting, and gave us a sketch, or history of his life, and experience in the restitution of all things, to the great satisfaction and joy of us all. There are three young men of the Methodist order, who have left their church and come over to us. They say they will not join any church, until they hear a Universalist preach, for they think that their doctrine is the most consistent with reason. They have had an opportunity of reading your paper.

In reply to the requests of Br. Wells, we would observe that Br. Hillyer has written to the Post Master, and as soon as returns are received, he will make the appointment through the columns of the Messenger. The Books alluded to will be cheerfully forwarded by Br. H. P.

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The foregoing list of "Universalist Ministers" in several of the States, was prepared by Brs. Andrews and Thomas. We think it would be well were our editorial brethren, in various sections of the Union, to furnish the names of preachers within their knowledge, to the end that we might have a *complete* list. We purpose giving next week, as far as in our power, the list in this state. P.

PAYMENT OF SUBSCRIPTIONS.

Our subscribers in the following places will please make payment to our agents as specified below.

In Poughkeepsie to P. P. Hayes; in Sing Sing, to E. Priestly; in Tarrytown, to Thomas Dean, P. M.; in Monroe, Or. co. to Peter Ball; in Peekskill, to Capt J. M'Coy; in Stanwich, Conn. to Geo. Lounsberry; in Long Ridge to S. R. Sibley; in Norwalk, to N. S. Bailey; in Saugatuck, to A. Gray, or J. D. Taylor; in Danbury to A. Price or Irel Ambler; in Newark, N. J. to Aaron Baldwin; in Union and Camptown to Wm. or Thomas Day; in Augusta, and Branchville to J. M. Brown, Augusta; in Hightstown, to S. C. Johnes; in New-Brunswick, to W. Myers, P. M.; in Patterson, to R. O. Robinson; in Newton, to Charles Rhodes; in Philadelphia to A. C. Thomas, 132 Chesnut-st.; in Easton, to J. K. Wright; in Reading, to S. Ritter, P. M.

Original.

REFLECTIONS IN A GRAVE YARD.

What a strange, incomprehensible being is man—how unaccountable the space in which he moves, and how complex the chain by which he is connected with the vast extent of animated creation. He is ushered into existence, a mere atom in the general locomotion of nature ; but yet, with all the risings of pride in his bosom, as if the mechanism of the universe depended upon his individual existence. And, after all, how feeble and how frail a thing is man—A few short years, and his passage through earth is over, and all the vast resources of the mighty mind destroyed ; the glorious temple of intellect—the vigorous frame—all crumbling away in the cold and silent chambers of the dead.

I stood in the midst of countless tombs. That marble column indicated the resting place of one who had filled a high station in society. And by its side, with no sculptured stone or honorable record to mark the spot, reposed the ashes of some less humble individual, who had perhaps, been deposited in the bosom of his native earth, unwept by kith or kin—unhonored and forgotten by the cold and heartless inmates of an unfeeling world. Here, in a cluster of graves, were deposited the remains of an entire family ; and, as the silent memorial at the head of each explained, few of them had attained to lengthened years. They had felt but few of earths joys—many of its sorrows—and the father had seen them all go down into the "narrow house," and left alone upon the earth, the last of his name, a blighted tree, from whose trunk the branches had been shivered by the storm—and he too, was at last called home ; and they laid him by the side of those who had been dear to him in the world. Here, scattered in melancholy order, were the graves of the infant, the youth, and the aged—who had departed when the joys of earth were unfelt—when the rainbow smiles of Hope were beaming on the features, and the warm blood ran careering through the veins, rushing up into the heart already swelling with the wild hilarity of youth's rosy hours—or when dreary age had palsied the frame, shattered the splendid edifice of intellect, and worn the thread of life so fine that the cold, dark wings of death swept lightly o'er its victim.

It is a melancholy thing to stand beside the grave of a friend, or even stranger. The veil will be drawn away from the tablets of memory, and then, will the beautiful scenes appear in which that friend could claim a place—the pleasures in which he was a sharer—or the hours of deep affliction, in which he had been our solace. And should our eye be cast upon a stranger's grave, imagination is busy in weaving the earth-career of its silent occupant, tracing him through years of gladness, bedecked with honors, and glory, and fame—or painting his pathway, as full of tears and tribulation, till we leave him, the unconscious tenant of the place assigned for all breathing things.——Strange Nature! Awful, unfathomable Power ! all things within thy vast expanse are doomed to fade away and die—to pass off from earth's broad surface, and leave behind no sign of their existence. Thrones, powers, kingdoms, principalities, have been annihilated by the consuming touch of decay—the proud majestic works of ages—monuments of human ingenuity, that have defied the power of the whirlwind and the storm—the vegetable, and the animal creation, and that most exalted work of Omnipotence, Man, all crumble away before the withering touch of the hand of time ! And wilt thou, too, pass away, and be swallowed up in the impenetrable chaos of eternity ?

* * * * * *

I stood by the grave of one much loved—and the warm blood rushed up into my heart with a quicker flow—and the temples throbbed, almost audibly, with deep emotion. * * * * * She was just bursting into womanhood, with the bright bush of gladness upon her fair brow, when the fiat went forth, that called her to a better and a brighter sphere. The world had been all poetry to her—her little life, like a calm summer sky, all bright, all beautiful. And yet, she had never thought much of earth, for her spirit was of that pure mould, quiet and retreating, that it could not mingle with its evanescent pleasures. 'Tis true, many a hope long and fondly cherished, had been nourished in the secret temple of her guileless heart ; and it was not sinful for one so pure and gentle to look forward among earth's fair scenes, and weave a chain of future bliss. But the withering touch of Death came o'er the gentle one, and the grave, the dreary grave, had its victim. Yet hers was a happy lot—to die, when her young heart was unscathed by the troubles and afflictions of the world, and pure and holy were its aspirations, to go redeemed and perfect into the presence of the Almighty. * * * * * *

Oh, they are solemn thoughts that steal across the mind, when one enters the hallowed precincts of a church yard. We tread lightly and with care over the silent resting places of the dead. The heart looses its buoyancy, the elasticity of youth relaxes into the soberness of age, and the wild and airy visions that occupy the mind, flee away, when we look, with a softened eye, upon the raised mound—it speaks volumes. The high born, and the low—the base, the brave, the bondman and the free—youth, manhood, age, must occupy their little space in the cold earth. The loved, the tried, and the trusted, all pass away from us, and—and—we follow. 'Tis ever thus—life, with all its hopes, its joy and gladness, its cares and sorrows, must end ; and we forgetting and forgot, when the head rests upon its native pillow, in the grave!

Philadelphia, March 9, 1833. J. P.

KNIGHTS TEMPLARS.

Galignam's Messenger notices a new politico-religious sect which has lately arisen in France, called the Knights Templars. The following description of their first meeting may be interesting. How prone mankind are to blend with the simple unobtrusive doctrines of Christ, the pomps and ceremonies of this world. Instead of appealing to the reason of man and endeavoring to improve his affections, by leading him to better conceptions of his Heavenly Father, and of his duty to his fellow man, the great aim appears to be to excite the passions, or captivate him with splendid rites and ceremonies. With reflecting men, it is not surprising that exhibitions like the following should excite "ridicule," as is observed by a respectable religious journal of the city. But is it Templars alone who bring reproach upon the religion of Jesus, by their extravagance and fantasies? One glance over the present state of the religious world will afford but too true a negative answer to this query. A vast many claiming the title of enlightened christians we fear, altogether outstrip the Templars themselves, for unmeaning jargon, both in language and actions. The extravagancies of popular Revivalists will fully certify this. P.

"The Knights Templars held their first meeting on Sunday evening, in the Court Damiette, when a religious service, according to their rites, was performed for the consecration of the place destined for their assemblies. The approaches were lined by municipal guards, and the interior was decorated with tri-colored flags. At the bottom of the hall was displayed the standard of Templars, called *le Beauseant*, with two other standards---one white with large blue stripes, and the other adorned with a red cross. The portrait of Jaques Morlay, and some ancient armor, were hung upon the pillars. A throne, and some red velvet arm-chairs, were placed on an elevated platform. At half past 7 o'clock the orchestra, which occupied part of the gallery, played a march, and the Grand Prior of the order, M. Besuchet, preceded by three Levites, escorted by twelve Knights, Masters of the Ceremonies, &c. ascended the platform. The Knights wore their historical costume, such as may be seen at the Theatre Francais in the tragedy of *Renowned*. It consists of a large white tunic, embroidered with a red cross on the breast. A white mantle, adorned with another red cross, is thrown over their shoulders. Their headdress is a toque of white silk with plumes of various colors. They also wear spurs and Gothic sabres. The Grand Prior, in the name of the Knights Templars, who all brandished their bright swords, declared that he took possession of the place for the purpose of performing in it the worship of the primitive church, and praying for Louis Philip and the representatives of the nation. A Levite approached the altar placed before the estrades, on which was a reading desk with a prayer book, a vase containing the holy water, a laurel branch, and a tripod over which he poured out incense. The Grand Master M. Bernard Raimond, was next introduced. After having replied to a speech addressed to him by the Grand Prior, and stated the moral, philanthropic, and religious views by which he was animated, mass was performed by the first Levite, assisted by two other Levites, who placed on the altar a cross, some bread, and wine. Mass was recited in French, except the choruses *Kyrie eleison* and *Misercre*; which, being accompanied by the orchestra, were chanted by male and female voices. After the Gospel had been read, a Knight, M. Barginet, of Grenoble, ascended a tribune and delivered an oration, which was merely the history of the order of Templars. A collection was made by six female hospitalers, who were called canonesses. Long veils of of plain muslin covered their figures, but left their faces visible. The officiating Levite consecrated the ordinary bread and wine deposited on the altar, and after having broken the bread into a great many fragments, and poured a few drops of wine over them, he took the sacrament in both kinds. The Grand Master, Knights, Hospitalers, and Squires, then received the communion in the same manner. The ceremony was concluded by the benediction pronounced on the assembly by the officiating minister. The Knights again unsheathed their swords, and the *cortege* withdrew in the same order as it had arrived."

EXPOSITION.

"*Faith is the substance of things hoped for, the evidence of things not seen : For by it the Elders obtained a good report.*"--Heb. xi, 1, 2. By *substance* is meant, the ground, confidence, or assurance of truth. Faith is stated to be the substance or assurance of things *hoped for*. Any faith which does not afford the believer the assurance of what he hopes for cannot be the true faith. No one hopes for endless misery, therefore the true faith furnishes no "evidence" of such a sentiment. Moreover we are told that *by faith the elders obtained a good report*. By *elders* is meant the ancient prophets. A good report signifies, not a good reputation, but a good message or communication to the people. Many modern 'elders,' however, by *their* faith obtain a very bad report to make to the people, even that the largest part of mankind will be miserable forever, a doctrine which none can *hope for* without doing violence to all that is pure and commendable in the human heart.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, MARCH 30, 1833.

NOTICE.

The seventh Lecture in reply to the Lectures of the Rev. Dr. Brownlee, against Universalism, will be delivered in the Orchard street Church to-morrow evening, March 31.

RENTING OF PEWS.

☞ The Pews in the Orchard-street Church will be rented, for the ensuing year, on the first Monday in April, commencing at 4 o'clock, P. M. March 23d, 1833.

OUR PAPER.

Though we have great cause of thankfulness to our patrons, for their approbation of the Messenger and the increase of its circulation since the commencement of Vol. 2, through their exertions, yet we still need an extension of our list. Our expenses are heavy, and require a corresponding income. We have embarked in the publication, believing it of the utmost consequence that a work in defence of God's impartial grace should exist here. We have aimed to render the paper, as far as lay in our power, creditable to the cause it has espoused; and the increasing interest manifested for its welfare, warrants us in appealing to the Universalist public with a greater degree of confidence in its behalf.

Few of our friends abroad can understand the peculiar discouragements under which it was commenced. The first volume was carried through at considerable sacrifice, and its whole pecuniary interests and responsibilities have rested on ourselves, individually. We are happy, however, in being able to assure its friends that the "day of trial" is past. It may indeed be said to be *prosperous*, for it is constantly gaining strength—slow it is true, but we have every reason to believe, *sure*. Yet as we have had a heavy draft on our means for the first volume, and are not blessed with an abundance of this world's possessions, friends of the paper will readily see the importance of present exertions in its behalf. A very gratifying interest has been manifested in this city, and it has resulted in a large accession to our list. Some individuals have presented us with *twenty* to *thirty* subscribers each, and while we feel truly grateful for these exertions may we not indulge the hope that our patrons in the country will also specially exert themselves. Should an effort of this kind result in giving us *one*, for every other present subscriber, it would place the establishment at once beyond the possibility of interruption. We can still supply sets from the commencement, though our edition is running low; or we can furnish from the 16th No. to those who are desirous of preserving entire the course of Letters now addressing Dr. Brownlee, by the senior Editor. Or otherwise, the close of the first six months will afford a very convenient time for commencing. Four numbers more close the first six months. P.

COMING OF CHRIST.

Macknight, as quoted by Dr. Adam Clarke in his preface to the Second Epistle to the Thessalonians, mentions four different comings of Christ—three of them he considers figurative; the fourth, literal. He notices the four in the following order:

1st. The coming of Christ "to destroy Jerusalem, and to put an end to the institutions of Moses." On this point, Macknight has the following remarks: "That the apostles, by the coming of Christ, which they represented as at hand when they wrote their epistles, meant his coming to establish his spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi, 28, 'There be some standing here, who shall not taste of death till they see the Son of man coming in his kingdom.'" The reader is requested to remember this quotation, and the subject to which it is applied by the learned Doctor.

2d. The coming of Christ to destroy the *man of sin*. The Dr. observes that "this coming is no where in the Scriptures said to be at hand."

3d. The coming of Christ to release his people from their present trial, by death.—On these two points, I have no remark to offer in this article. My principal object is to notice the Doctor's observations on

4th. The coming of Christ "to judge the world, and to put an end to the present state of things." He says—"This coming Christ himself has promised: Matt. xvi. 27—'The Son of man shall come in the glory of his Father with his holy angels; and then shall he reward every man according to his work.'" This coming, Macknight considers "a real, personal appearing of Christ in the body," to judge the world, that is, "at the end of time." He says that no passage can be produced in which the personal "appearance of Christ to Judge the world is said, or even intimated, to be at hand."

Let us put *this* and *that* together. To prove the coming of Christ to destroy Jerusalem, &c. Macknight quotes Matt. xvi, 28; and to prove the coming of Christ at the end of time to judge the world, the learned doctor quotes Matt. xvi, 27!! Read the verses in connexion: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—We may add, "Great men are not always wise, neither do the [learned] understand judgment." A. C. T.

LETTERS TO THE REV. DR. BROWNLEE.—NO. VII.

Rev'd and Dear Sir,—

I will now invite your attention to the parable of the sheep and goats, so called, Matt. xxv, 31—46, a passage which for centuries has been generally regarded as direct and decisive proof of endless misery. This parable is commonly received as a description of a final general judgment, which is to take place subsequent to the resurrection of the dead, and at which the fate of every individual of the human race, is to be fixed for eternity. Granting the existence of such a judgment, at such a time, and under such circumstances, I could wish you, sir, to account for the fact that no mention is made of the resurrection either in the parable itself or in its context. To my mind this is a most singular omission. The resurrection and the terrors of the judgment day are at the present time very closely connected in the public mind. See the Confession of Faith of the Reformed Dutch Church. Art. xxxvii. But here in the most popular description of that judgment, not one word is said of the resurrection. Again: granting this to be a description of the final general judgment, will you, sir, have the goodness to inform me whether the righteous are to be saved by grace or by works? If I am not mistaken, you will search in vain for any thing in this parable indicative of that sovereign grace which the gospel assigns as the only basis of our salvation. Here, if I am able to understand its language, the judgment described is predicated solely on works, and the decision of the Judge rests on the conduct of men. The reason why those on the right hand were received, seems to be that they had fed the hungry and clothed the naked, &c. and for not doing this, were those on the left rejected. Whether your creed is consonant with this account of the proceedings of that day, the public may decide. It says, Art. xxiv, "Moreover, though we do good works, we do not found our Salvation upon them; for we can do no work but what is polluted by our flesh, and also punishable; and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and our poor consciences be continually vexed, if they relied not on the merits of the suffering and death of our Savior." Yet, strange to tell, in the only description of the general final judgment found in the word of God, the fate of man is suspended entirely on his *works*, and not one syllable is uttered of the *grace* of God, or "the merits of the sufferings and death of our Savior." Once more: While it is generally believed that the soul of every individual at death is immediately received to heaven, or consigned to hell, I would respectfully ask you to explain the utility of a general judgment after the resurrection. It is true you tell us that "then the former judgment shall be reviewed and the state of man fixed for eternity." But, sir, is it your opinion that our state is not fixed before the general judgment? To my mind the idea is the climax of absurdity, to say nothing of the irreverent and blasphemous aspect which it wears. In the strong language of Job, "doth God pervert judgment? or doth the Almighty pervert justice?" If not, I should be unwilling to believe that the Omniscient would find it necessary to review, like wicked or erring man, the righteous decisions of his own infinite mind. These several considerations should, I think, beget a suspicion in the minds of all candid Limitarians, that the parable of the sheep and goats, admits and even requires a different explanation from what it generally receives. For either popular opinion is wholly erroneous on these subjects, or this parable is not a description of the last judgment. One must be wrong for they can never harmonize.

The proof of endless misery, supposed to be furnished by the passage under consideration, rests entirely on the word *everlasting*, or *eternal*. But you, Dr. Brownlee, are too familiar with the Scripture use of these words to found a very weighty argument on them. You well know that in the Old Testament many things are said to be everlasting which still have not existed for ages. Thus we read of Canaan as "an everlasting possession"—of the priesthood of Aaron as "an everlasting priesthood,"—of the statute ordaining the annual atonement as "an everlasting statute," and other things equally temporary in their very nature, and which have already passed away. These facts should weaken the childish confidence which Limitarians too generally repose on these words. The principle which you have laid down in relation to their use is undoubtedly correct, and I only regret it is not more

frequently acted upon. You say "The words eternal and everlasting always express duration as long as the subject exists to which they are applied." It is not the word *eternal* or *everlasting* then, that decides the duration of punishment. You must therefore either be guilty of begging the question, or prove that punishment will exist without end. Of the former I trust you would be ashamed, and how will you accomplish the latter? Not by the words eternal and everlasting, for they only "express duration as long as the subject exists to which they are applied." The eternity of punishment must therefore be proved, if proved at all, by something wholly aside from these words. I beg you to bear this in mind, and now call upon you to produce one single text which furnishes unquestionable evidence of such eternity. When this is done, I shall acknowledge that these words express that duration. You cannot say that your own principle is false. It is true, and fatal to the cause of endless misery.

As a curious specimen of logic, I cannot but notice the following which I trust you will take the trouble of *reviewing*. You tell us that, "The words eternal and everlasting always express duration as long as the subject exists to which they are applied," and add, with far more confidence than reason, "*and therefore* AS MAN IS IMMORTAL his *punishment will never cease*." Plausible as this horrid conclusion may seem, it is founded on one of the grossest blunders of which you could have been guilty. You should have remembered that the subject to which inspiration applied the word *everlasting*, is not *man* but *punishment*, and that because *man* is immortal, *punishment* is not necessarily without end. If this method of reasoning is legitimate, it would not be difficult to support any proposition how absurd soever. Were the word *everlasting* applied to *man* as its subject, we might truly say that, since man is immortal, the word in question expresses duration without end. But when it is applied to *punishment*, I must ask you to prove that punishment is literally endless, before I can acknowledge that *everlasting* expresses duration which shall never cease. Do this, sir, and you will have accomplished your task. But do not take for granted the very thing to be proved: and remember through the whole progress of your labor that the word *everlasting* can be of no avail according to your own concessions.

I observe one other remark which I notice here only for its singularity. You say,

"The word everlasting connected with destruction from the presence of the Lord---and with punishment, must convey the idea of endless duration, for the inspired writers do not intimate that they use the words in a sense different in the least degree from what they do when speaking of the eternal existence of God himself."

I cannot conceal my surprise at such a sentiment from Dr. Brownlee. Is it possible, sir, after reading your Bible, that you can indulge in such assertions as this? Do you ever find the inspired writers stopping to intimate the precise extent of the meaning of words which they use? Take the word *great* for illustration. It is applied to God, and to man, and a variety of other things. What would you think, sir, were you to hear a learned Doctor affirm that the word *great* when applied to the name of Abraham (Gen. xii, 2.) *must convey the idea of infinity*, and assign as a reason the fact that the inspired writers do not intimate that they use the word in a sense different in the least degree from what they do when speaking of the name of God himself? Would you not call it trifling with common sense? But look at the word everlasting. It is sometimes applied to God, and sometimes to things altogether temporay: yet the inspired writers give no intimation, only as it is found in the subject, that they use the word in different senses. A strong example of this may be seen in Hab. iii, 6. "The everlasting mountains [literally, *mountains of eternity*] were scattered, the *perpetual* hills did bow: thy ways are *everlasting*." Here the words rendered *perpetual*, and *everlasting* applied to the ways of God, are in the original the same, and no intimation is given by the prophet that in one case the meaning is different from what it is in the other. These remarks, while they show how visionary are your opinions of the use of the word in question, will also meet an argument which has been popular since the days of Augustine. As the same word, it is said, is applied to the punishment of the wicked and to the life of the righteous, if one be temporary so must the other. Apply this sophistry to Habakkuk, and the absurd conclusion is irresistible, that if the hills are not strictly endless, so neither are the ways of the Almighty, or on the other hand, if the ways of God are without end, so also are the hills. With such puerilities I hope christians will eventually have done. The principle which you have laid down is clear, and I wish you had not forgotten it: That "the words eternal and everlasting express duration as long as the subject exists to which they are applied."

In endeavoring to explain the passage before us, I shall direct your attention to a single point—*the time when the judgment here described should take place*. If this can be settled beyond debate it must effectually decide the controversy so far at least as this parable is concerned. You and your Church say it is to take place at the end of the world and subsequent to the resurrection of the dead. I shall prove that it has already taken place, nearly eighteen hundred years ago. The difference is astonishing I confess, but while I have a "Thus saith the Lord" to support me, I can not fear for the result.

Observe then that the judgment described in the parable of the sheep and goats, was to take place at the time specified in the following manner. "*When the Son of man shall come in his glory, with all his holy angels with him*, &c. The only question for us to decide is, When was the Son of man thus to come? The discussion of this question I must reserve for the next number.

Respectfully, &c.
T. J. SAWYER.

Rev. W. C. BROWNLEE, D. D.

NEW MEDICINE.

We copy the following from the Christian Advocate and Journal. It is introduced by the Editors as an extract from some remarks on a public debate, between the Rev. Luther Lee (Methodist) and the Rev. Pitt Morse, (Universalist,) sent them by a Mr. Lyndon King, of Governeur, N. Y. According to Br. King it must have been a *most signal triumph!* Universalists, it seems, yielded by hundreds, and "MANY found" [Methodism we suppose] "to the joy of their souls." The "poisonous weed of Universalism *has* had there a luxurious growth——but——it is now *withering* away." As it too frequently happens, however, with these very pleasant representations of our Limitarian friends, there is quite a different version of this transaction. Mr. Lee, and his particular friends, we have understood, claim the victory, but Br. Morse makes equal claims to it, and from what we have seen on the subject, we should think not entirely without foundation—at all events, our friends appear to be satisfied with the advantages resulting to their cause from it, and so long as *both parties* are deriving *so much* benefit from the *same thing*, we see little cause of quarrelling about it.

It cannot be denied that "Lee's Pills" have become celebrated, as an article of MEDICINE, but would they not prove miserable FOOD? We should really think the application unfortunate for our Methodist brother, and we cannot commend, very highly, the wisdom of our brethren of the Advocate and Journal, in making their extract. Will the writer allow the figure to be carried out? Medicine, it is well known, possesses no nourishing properties—it is only fit for the system in a diseased state, or, if taken into the system in a healthy state, it is certain to derange it. So then, by the argument of the writer, "Lee's Pills," or in other words ☞ METHODISM, is only fit for the moral system in its diseased state, and when all offensive substances are removed, the system must of necessity return back to the opposite, UNIVERSALISM, *as its natural food, or only sustenance!* We thank our brethren for the illustration. We have long regarded the husks of Partialism as unsubstantial *food*, for rational intelligencies, and as wholly uncongenial with every better, [healthier] feeling of our natures, and testimonies to this effect from Partialists themselves, are doubly valuable.

There is another peculiar view of this subject to which we would specially invite the attention of the gentleman. "Lee's Pills" have had a long and undisputed rank among *Quack Medicines!* Shall we therefore understand our Methodist brethren (in the natural inference from the argument) to place *Methodism* upon the shelves, among the QUACKERY IN RELIGION, of modern times!! Well done, Br. King, we should hardly have presumed so much ourselves.

But a truce to this kind of reasoning. We frankly acknowledge it possesses little force. But when men claiming to be Christians, descend to such weak and puerile witticisms as is contained in the closing paragraph of the article below, we shall be excused for drawing out their full length portrait, for their own especial examination. P.

While some of the Universalists were thus obstinate, others yielded to the force of truth and argument, acknowledged themselves convinced, and commenced seeking the Lord; and blessed be his name, they did not seek in vain, and many found him to the joy of their souls. One of the most powerful revivals of religion ever witnessed in this section immediately followed the debate, and it is thought that one hundred and fifty (some say more than two hundred) souls have been converted in the little village and its immediate vicinity where the debate was held. On the whole, it is believed, by all the friends of truth, that the debate has accomplished at a blow what, to appearance, would have required years in the use of ordinary means. "Not unto us, not unto us, but unto thy name, O Lord, be all the glory."

Though the poisonous weed of Universalism has been planted in this region, and heretofore has had a luxurious growth, yet blessed be God, it is now withering away, while the Gospel plough is turning out its roots and exposing it to the almost vertical rays of the "sun of rightness." It is proverbial among the friends of truth in the vicinity of Antwerp, that Lee's pills are a powerful antidote against the moral in-

fection of Universalism, and that another dose would prove efficacious in removing the disease from many who have long been pining away under its influence.

OVERWHELMING!

We copy the following from the New-York Evangelist. By the way, will Br. Leavitt bear in mind the reward of FIFTY DOLLARS, we offered him, if he would prove to the satisfaction of Drs. Spring and Allen, and Prof. Stuart, that the word *hell*, Ps. ix. 17, means a place of endless misery?

UNIVERSALISM—A paper devoted to this cause, says that "Universalism was first preached in America but little more than sixty years since, and that there are now in the United States between 300 and 400 preachers of this faith, the great majority of whom are zealous young men, who have devoted their lives to the work."

We would only inquire where was Christianity sixty years ago, if Universalism alone is Christianity. And unless it is so exclusively, it plainly is not so at all."

A Catholic once in his folly asked a Protestant where his religion was before Luther. Where yours is not now, it was replied—*in the Bible.* Br Leavitt asks a similar question and merits a similar reply. Will that gentleman inform us where the *new doctrines* and *new measures* of the New School party were twenty years ago? At the same time we will be obliged to him for an exposition of Paul's language when he says "We both labor and suffer reproach because we trust in the living God, who is the Savior of all men." S.

Another: The following is from the same paper.

"From the Southern Pioneer and Gospel Visitor.

TENDENCY OF UNIVERSALISM.---It is often said of Universalism, that it has a licentious tendency; that as it removes the fear of endles misery, it throws off all restraint, and opens the floodgates of wickedness upon the world. But this objection is founded on a misunderstanding of the doctrine. Universalism threatens a just punishment for sin, and teaches, that whoever does wrong, shall receive for that wrong; that God will by no means clear the guilty; and that repentance will not save from a deserved punishment, but from deserving it.

The best proof of *tendency*, indeed the only philosophical proof, is results. If Universalism is so good, try it, show us the experiments. Let us see the bad men it has made better, the bad neighborhoods it has reformed, the dilapidated villages it has restored, the desolate families it has comforted. Then we shall understand its tendency better than by a thousand *a priori* speculations."

The only instance to which we need to refer of a bad man made better by Universalism is the notable one of Paul. While a Partialist he was a murderous persecutor, as his faith taught him: when he become a Universalist, he commenced preaching *the unsearchable riches of Christ.* We could furnish Br Leavitt with a long catalogue of what Universalism has *not* done. The history of the two or three years last past would afford but too many melancholy cases of despair, insanity, suicide, and murder, which Universalism has *not* occasioned. The dark ages, not distinguished for the prevalence of Universalism, might also furnish some "results" of "experiments" of which the devil might well be proud. On another page in this paper Br. Leavitt may likewise see the "results" of an examination in the Old State Prison in this city a few years since. Here are a few *a posteriori* arguments, (would to God they were only *a priori* speculations) in favor of the beautiful system opposed to Universalism! "Whosoever readeth, let him understand." S.

We insert the following note without reluctance. If we have made false statements in relation to "A." it is our duty to correct them. Dr. Brownlee's note to which we alluded last week was received on Monday. "A's" first communication came to hand as he states the Wednesday following, or at least, 2 or 3 days after Dr. Brownlee's. It was dated Wednesday, Feb. 27. In our first notice of "A." we acknowledged its receipt the week previous. This acknowledgment (see No. 19 of the Messenger,) we hope will screen us from the imputation of wishing to deceive our readers or misstate any fact in relation to the writer. Our opinion that "A's" proposition was an "interference in what belonged exclusively to Dr. Brownlee" does not depend on the *time* when it was made. Nor does the question, whether Dr. Brownlee's arguments were original or not, affect the subject. He had publicly assumed the ground of an active opposer of Universalism. The public attention was turned towards him. It was therefore necessary, at least it was proper, that our reply should be made to him. As we have said before, the columns of the Christian Messenger are open for his defence. We do not conceive that the fact of Dr. Brownlee's present controversy with the Catholics, would justify us in permitting "A." to pre-occupy his ground. Nor is it true that we "do not wish to break a lance with any antagonist." We would not be thought particularly chivalrous. But when the controversy between Dr. Brownlee and ourselves shall be ended, we shall be happy, if we are not annihilated in the contest with this Goliath, to take up the glove which "A." or any other honorable antagonist may throw down. Our correspondent will understand that if Dr. Brownlee is at present engaged with the Catholics, we also are engaged with Dr Brownlee. S.

Messrs. EDITORS—Were it not that you have given an incorrect statement as to the time when your "friend "A" claimed attention," he would have left it to your readers to decide whether he had been guilty of "a direct and officious interference with what belonged exclusively to Dr. Brownlee," and also, whether in his last communication he simply asked permission to reply to the "*surplusage* of your arguments and misreprentations over and above what are necessary to your self-defence against Dr. Brownlee." As it appears you decline granting him the privilege; not "of blowing you to pieces in your own columns," but of doing what you understood him to ask in his first communication, unless on conditions, with which it is not in his power to comply, or on others of which he has no knowledge, he begs leave to state the following:

The Rev. Mr. Sawyer in his first discourse stated that Dr. Brownlee had not advanced any new arguments against Universalism---that he had merely presented, in new shapes, old objections, which had been repeatedly met (and refuted) by Universalists, and Mr. S. expressed much regret on account of this. I well knew that there was much truth in this statement and consequently that Dr. Brownlee's "exclusive" property in the arguments he advanced was very small, and I now think that if my last request related merely to a surplus, that surplus is far more "than a half of what I asked at first." Besides, Mr. Sawyer had on several occasions defied contradiction to several statements made by him---he had asserted that no respectable person, no scholar would controvert positions that he assumed---he had said that Universalists---that he invited discussion, and on one occasion he has challenged the world to refute his interpretation of a passage of scripture. It may be that he only intended by this means to impress his arguments on the minds of his hearers, or that he designed his unlimited expressions to refer only to Dr. Brownlee, but I did not so understand him. I therefore addressed my first note, and it was left at the office of the Messenger on the Wednesday before the Saturday on which Dr. Brownlee's note was published. I know you formerly acknowledged having received my note more than a week before it was published, but any person on reading your last paper would conclude that Dr. Brownlee had entered on a defence, and that *then*, I officiously interfered in what belonged exclusively to him. I hope that you will do me the justice of inserting this, and I shall then retire, with your permission, from the field, convinced that you do not wish to break a lance with any antagonist, because you well know that Dr. Brownleee is, and probably will be for a long time, fully occupied in another contest, and if he were not, it would be out of his power to attend your discourses, in which many things are advanced that do not appear in the Messenger. Yours respectfully, A.

An Enigma, entitled "An Old Universalist," was published in Vol. I, No. 52. of this paper. It was transferred to the columns of the "Sentinel and Star in the West"—the following answer being appended. We overlooked it at the time.

ACROSTIC.

The bright celestial orbs of light declare
Heaven's gracious goodness to mankind while here;
Earth, moon and stars proclaim His ceaseless care:
BUT
Surely 'tis the glorious God of day,
Unmoved by sin sends good in ev'ry ray,
Nor less on those that curse than those that pray.

CONFERENCE AT CRANBERY INLET.

Many inquiries are made of us when the Conference, alluded to by Br. Thomas in an article from the Trumpet, inserted No. 5, 2d Vol Messenger, will take place. Will Br. Thomas give us information. P.

*** The "Trumpet" should have given credit to the "Christian Messenger," for the information touching "The Free Universal Magazine," published in 1793. "Render to all their dues."

☞ We can still furnish the 1st vol. of the Messenger. We have forwarded a supply to our Associate in Philadelphia. Our friends will please order from either place, as will best suit.

TO CORRESPONDENTS.

We do not feel under obligation to submit, to the same writer, more than half a dozen times in succession, the rules by which our columns are governed. Frank and honorable querists, or opponents, we ever respect, and their "advice," and requests, will always meet respectful attention from us. But when a writer once knows our rules, and still repeatedly attempts to evade them, it *is not honorable*, and he forfeits all respectful attention. We need not be more explicit. There is *one* (if he is a reader of our paper as he says he is) who cannot but understand us.

We thank Br. Andrews for the extract from his address to Females, delivered at the Callowhill-street Church, Philadelphia, on the evening of March 3d. It will appear next week. We doubt not his perfect satisfaction on the matter referred to, whenever we have the opportunity of seeing him "face to face."

We acknowledge also the receipt of another Short Sermon, (The Mark of the Beast) from our correspondent "H. F." which will have an early insertion.

RELIGIOUS NOTICE.

Br. Hillyer will preach at Rye Sunday March 31, in the evening at New Rochelle. At Yonkers Tuesday evening April 2, at Tarrytown Wednesday evening 3, at Sing Sing Thursday evening 4, at Peekskill Friday evening 5, at Newburg Sunday 7, at Glenham Monday evening 8, Haverstraw Tuesday evening 9, Niak Wednesday evening 10.

A PRAYER.

Heaven will bless thee in the morn!
While the sun its rays is sending
O'er the dew-drop on the thorn,
With golden light and life descending;
Ere the glorious day is born—
Heaven bless thee in the morn!

Heaven bless thee in the day!
On the deep and dreary ocean,
'Mid the dangers far away,
In anxious fears and fond emotion,
In thine absence hear me pray—
Heaven bless thee in the day.

Heaven bless thee in the night!
While the weary world are sleeping,
Fancy brings, in visions bright,
The lonely night-watch keeping,
When darkness shrouds the moon's pale light,
Heaven bless thee in the night!

Heaven bless thee in thine home!
Where thine own awaits to cheer thee;
There to rest, no more to roam,
With all that can to life endear thee;
No more to brave the ocean's foam—
Heaven bless thee in thine home!

THE WIFE.

The treasures of the deep are not so precious
As are the concealed comforts of a man
Lock'd up in woman's love. I scent the air
Of blessings, when I come but near the house.
What a delicious breath marriage sends forth—
The voilet bed's not sweeter!—*Middleton.*

I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of man, and prostrate him in the dust, seem to call forth all the energies of the softer Sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching, than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness while treading the prosperous paths of life, suddenly rising in mental force, to be the comforter and supporter of her husband, under misfortune, and abiding, with unshrinking firmness, the bitterest blasts of adversity.

As the vine which has long twined its graceful foliage around the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs; so is it beautifully ordered by providence, that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

I was once congratulating a friend, who had around him a blooming family, knit together in the strongest affection. 'I can wish you no better lot,' said he, with enthusiasm, 'than to have a wife and children; if you are prosperous, there they are to share your prosperity; if otherwise, there they are to comfort you.' And, indeed, I have observed that married men falling into misfortune are more apt to retrieve their situation in the world than single men; partly, because they are more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon them for subsistence; but chiefly, because their spirits are soothed and relieved by domestic endearments, and their self-respect kept alive by finding that though all abroad is darkness and humiliation, yet there is still a little world of love, of which they are monarchs. Whereas a single man is apt to run to waste and self-neglect; to fancy himself lonely and abandoned; and his heart to fall to ruin, like some deserted mansion, for want of an inhabitant.—*Irving.*

SPRING.

The generous influences of a milder season have already breathed upon us. We have felt the touch of those softening winds that shall melt the masses of snow, drive far from the face of heaven the relics of a scowling winter, and infuse vitality into the rich released juices of the teeming soil. Soon shall infant vegetation, bursting forth into ten thousand forms of loveliness, be nursed on the maternal bosom of the earth. The showers and sunshine of April shall succeed the mellowing winds of March, "the time of the singing of birds," is at hand—the season of broad and glorious sunlight—the morning splendor of the year. There is a lofty and peculiar spirit belonging to the vernal developements of nature. The eye that wanders over the vales just whitening and reddening with flowers, and surveys the woods, from the skirt of the mountain up to to its summit close under the soft blue heaven, waving with the new-born foliage, must dilate with the double emotions of sense and spirit.

This lofty peculiar sentiment is gratitude. It is heard in the notes of the feathered songster. It sounds full and melodious in the roar of the unbounded waters. It whispers in the waiving of the uncounted leaves of the forest. Wherever we look, whatever we hear, sight and learning only ministers to the sublime passions of gratitude. Where bird and beast, with all the inanimate creation, have the voice and garments of a joyful gratitude, man must be a monster who walks coldly along, impervious to the general acclamations of joy. Man who feels not the elevating, purifying influence of an earthly spring, can never hail with pleasing gratitude that far more illustrious renovation, when the winter of death shall break up, and a righteous, justified mortality shall put on the robes of immortality; when those once bright and beautiful, who no longer gaze on the rich and fragrant scenes through which we are yet permitted to move, shall awake from a long but balmy sleep to see more blessed prospects than ever we have been permitted to see—to hear songs of redemption—to see the immortal flowers of paradise.

A SEA-SIDE SKETCH.

Like most of the inhabitants of this little Island, I have been occasionally in the habit of spending some of the summer months and the early part of the autumn by the sea. But, excepting for one twelve-month of my life, I was never a resident on the coast, and that residence occurred when I was between the ages of eight and ten, rather short of the one period, and somewhat turned of the other. That was my only opportunity of making acquaintance with the mighty ocean in its winter sublimity of tempest and storm; and partly, perhaps, from the striking and awful nature of the impression, partly from some peculiarity of character and of situation, as a lonely, musing, visionary child, the recollection remains indelibly fixed in my memory, fresh, and vivid, as if of yesterday. It was a bold and dangerous coast, and the wintry tempest was as perilous as it seemed. Often and often have I, refusing to go to bed, watched, at an upper window, with the maid whose business it was to attend me, on a December night, striving to catch a glimpse, through the almost palpable darkness, of some vessel struggling with the gale, whose position was shown momentarily by the brief glare of the minute gun, calling for unavailing aid, or the brighter flash of the lightning which illuminated sea and sky in lurid flame, only to leave them in a more frightful obscurity. I have gazed through many a midnight with intense and breathless interest, on scenes like these; and then, in the morning, I have seen the cold, bright, wintry sun shining gaily on the dancing sea, still stirred by the last breath of the tempest, and on the floating spars and parted timbers of the wreck. Once, oo, and only once, I saw a human body thrown on shore amid the rocks. I had watched the dark and strange looking object (it was the corps of a sailor) as it lay tossing on the waves, without, in the slightest degree, suspecting it was a dead body, until a fearful and unearthly shriek, from a group of women assembled on the beach, informed me, that the helpless and almost shapeless object which the waves had just flung ashore was no other than the swoln and blackened remains of a fellow creature. I shall never forget that shriek. The wreck had been a trading vessel belonging to the port, and the women assembled were the wives, mothers, sisters, and children of the crew, one of whom had recognized her father in the disfigured corpse. I never can forget that cry.—*Miss Mitford.*

UNIVERSALIST BOOKS.

The following Universalist Books are kept constantly for sale at the Messenger office, 2 and 3 Marble-Building, Chatham-Square, New York.

Chrsitian Messenger, Volume I. bound, 2 dolls.

Murray's Life, with preface and notes, 75 cents.

Ancient History of Universalism, from the age of the apostles to the Reformation. Price $1,20.

Modern History of Universalism, from the Reformation to the present time. Price $1,20.

Ballou's Works. Treatise on Atonement, 75 cents Notes on the Parables 75. Sermons on Important Doctrinal Subjects, 37 1-2.

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Letters addressed Dr. Brownlee, by T. J. Sawyer, Senior Editor Messenger, No. 1, containing letters 1 and 2—$2 per hundred.

No. 2 of the same, containing letters 3 and 4 —$2 per hundred.

A continuation of these letters may be expected in small pamphlet form. Will our friends aid in their circulation? March 1833.

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